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FROM

Rev. Edward Abbott,
of Cambridge.

24 Nov. 1890.

CHURCH COLLEGES

AND THE

CHURCH UNIVERSITY

BY

REV. PRESIDENT E. N. POTTER, S.T.D., LL.D.

Of Hobart College, Geneva, N. Y.

PREPARED BY REQUEST OF THE

CHURCH CONGRESS, NOVEMBER, 1888

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CHURCH COLLEGES AND THE CHURCH UNIVERSITY.

THE Church university, with associated Church colleges, as an ideal for the future of our Church, has been realized in good measure in the Old World. Appreciating the merits in this New World of other churches, of other Christians, and of other colleges and universities, I here use the term "our Church" for brevity and as used in the Eirenicon; while by a Churchman is here understood one of our Church, who would frame what is to be, not only from what is, but from what has been, and more especially in that branch of the Church universal from which our Church springs. A body to be known as the Church university might be so authorized by the General Convention as both to aid co-operating Church universities, colleges or schools, and ultimately to found and adequately endow needed educational institutions.

The head of a Church college, who was to have been with us in this discussion, intimated later, that should he speak out here as he felt, with reference to the course often pursued by Churchmen toward the Church college, he might injure his cause. For have you, he said, substantially, heard the definition of an American Churchman? "A Churchman is one who will not send his son, nor give his means and influence to a Church college." However humorously put, in such suggestions there is *gravity*. Unlike the law of gravity in physics, mass, numbers, and immensity alone do not give attraction to colleges. On the other hand, it is well remarked that "pupils are inspired by contact with superior minds," and, we may add, elevated by close contact with Churchly Christian character. It has been held, that "a great Christian educator at one end of a table and a few students at the other constituted a university."

As with numbers and mass, so analysis shows further that age or supposed social advantages, notoriety, costliness, and preparatory school preference, are not the sole sources of college attraction.

American boys in this age of "obedient parents" usually select their own colleges, sometimes without regard to social *éclat* and preparatory school preference, often one from which relatives have not graduated, one new and little known to the "old folks at home," and sometimes, too, where restraints and studies are exacting.

Some wealthy Americans prefer whatever is most costly for their sons. But educators are now found who would confine the large and lavishly equipped institutions to post-graduates, leaving to smaller colleges the undergraduate students; adapting the German university system to American conditions. Still, the German plan is less attractive generally to a Churchman than the college and university system of our Mother Church.

Is advertisement or mere notoriety a reliable source of attraction? This soon loses its force, unless the endowment and equipment are as

represented. Thus we reach the centre of college *gravity*. For if we seek its invariable source, numbers, notoriety, social prestige and the like, fail to account for it, unless behind them are ample means providing the best the market affords for the departments of higher education. We find thus, that adequate endowments, complete equipments, are unfailing sources of successful attraction.

How does this bear upon the Churchman's relation to Church institutions of higher learning? In ability to furnish large sums for large projects, our *primitive Church* in the United States was not unlike the primitive Church of the first Christian century. We had some statesmen, some members of means and influence, but "not many mighty." Our American primitive Church ranked rather with things "that were despised"—a religious corporation simply tolerated. Like the State, our ship of Church came out from the storms of the Revolution dismantled. Every way there was much to be done and little to do it with. The Episcopate had to be restored to us, or to become resident. Conventions and the General Convention had to be organized; a Prayer-Book duly set forth; parishes to be maintained; later, Domestic and Foreign Missions to be supported. No wonder if foundations for higher education were at first overlooked. But soon statesmenlike prelates, and other Churchmen, began to remember institutions of higher learning, so that now we have Church colleges generally well placed. They were *started*, at least; and perhaps for many years not much more could have been done. But now, when the day of small things is past; now, when in place of wooden chapels, cathedrals rise and sumptuously appointed stone churches of equal splendor; now, when of kindred expenditures at their best, the friends of Church colleges can but say, These ought ye to have done, but not to leave collegiate endowment undone; now, when zeal for decoration (in reason commendable) not infrequently o'erleaps itself, when one set of memorials goes to the basement, to the mission-chapel, or to the ash-heap, in order that another set of memorials may shine in the Church for awhile; now, when graceless cemetery monuments in evanescent cemeteries, probably to be displaced by legislative enactment, absorb (despite protest which I made in the Church Congress years since, and even now without Churchly restraint) millions of the money of Churchmen; while millions more are given by those connected with our Church to other than our own institutions of higher learning; now, when lavish gifts are poured out upon objects or buildings of no permanence; now, when beautifying the accessories of worship sometimes degenerates into *excessive* display and expenditure, so that even Ruskin's lamp of sacrifice shines warningly upon the application by Church people of ever-increasing wealth, to things not always of the first importance;—no wonder should the dog of the parable (as though wroth that worth should want in the midst of plenty) give note of warning to Church college men, and St. Lazarus, moving at last among his college crusts (as no inapt image of an impecunious corporation) stretch a Churchly hand, though, alack! empty almost as a Church college treasury, for some, at least, of the crumbs scattered by the cyclone of profusion!

Cannot Churchmen find among the least endowed of our Church institutions of higher education desert as well as need? Have not our

best equipped institutions, needs as well as merits unknown to most Churchmen? Call the roll of our bishops, and note the large comparative proportion who answer as Church College Alumni; so with others of the clergy and the laity, eminent and excellent; leading the Indian cause, building educational and charitable institutions, caring for the deaf, the dumb, the blind, the outcast; yet, compared with the total number of Churchmen graduating from colleges, is not the list of those representing Church colleges, grotesquely small in the light of loyalty, not simply to our Church, but to the educational position and work of this branch of the Church abroad? For if not standing for higher education, to what is our Church to be converted in this land? The famed head-master of Rugby intimates that the Church was converted to the *world* under Constantine. He calls that celebrated event Satan's great "tour d'adresse." In these United States we are assured that this is a day of great Church accessions. Although he find greater gain than loss in Constantine's conversion to Christianity, the ideal Churchman's ideal of Churchly progress is yet infinities apart from mere worldly gain. But experience teaches not only the dangers incident to wealth, but also that institutions of higher learning may counteract them. Institutions of higher learning give character to the Church which maintains them. The prized ecclesiastical vessel, when the drift is away from, or opposed to Church institutions of higher learning, tends to lose its true course and drifts toward superstition or sinks in worldliness. The characteristic *strength* as well as the glory of our Mother Church is in her colleges and universities.

Suppose considerable endowments added to several of our Church colleges. Is it too much to say that their attractions could be so increased that an average of five or ten men from each of the United States would be drawn to each college? This would make a large increase of students, and if our principal parishes added further but one or more from each, this would make an addition of thousands of students. Then there would be employment and compensation in our Church colleges for the large number of Churchmen, who, as educators, are now excluded from higher educational work in Church institutions. They do good service where they are, but will not Churchmen make it possible for those of them who conscientiously prefer it, to do therefore even better work by employing them in Church colleges? Imagine one to whom we cannot offer bread, who, while laboring faithfully in some institution without us, believes in Church institutions as properly claiming his services. He does the best he can, but with increasing doubts as to the soundness of the things about him. The question is not, Do all the facts justify all the fears, but is that policy statesmanlike and loyal to lessons of Church history which practically diverts from us increasing numbers of able professors and of our noble young student Churchmen to places where educational influences are, it may be, indifferent or inimical to our Church, and if not to Christianity and all religion, at least to principles for which a Churchman is in honor bound to stand? How, think you, does the current course of things affect able students, professors, and trustees of Church institutions, needing the sympathy, prayers, and gifts of their brethren, but witnessing the opulent tide sweep by, scarce regarding their cry, "Come over and help us?"

For lost objects, if not for lost arts, advertisements read, "Information wanted." Getting adequate help for Church institutions of higher learning might not be reckoned a lost art were our Church to disseminate the information wanted. If such institutions are to be endowed largely by Churchmen, the proper presentation of the subject to the parishes and people of our Church is a prerequisite. Said a trustee, "I heard a sermon preached in my pulpit by one assuming to represent the Church college. The first part of it aimed to prove beyond question the overwhelming advantages of a small college; the second was an impassioned appeal for money to make that small college a large one. The people were rather confused and have never done much for Church colleges."

When, then, after our late Civil War, wealth increased, other Church objects were still so absorbing that, as now, in many parishes, the claims of our higher educational Church work seldom received any adequate recognition. No system authorized by the Church impressed able individuals or congregations amid the solemnities of worship. There are those thus liable to noble impressions who are not communicants, but whose Church connection for themselves or their families is with us. When, then, wealthy patriots sought to leaven with endowments for higher education our rapidly increasing population, though connected with our Church, yet unimpressed by it in this regard, they gave their great benefactions where they were *audibly* wanted, or where they were told they would do the most good. Begin at any point you please in the great circle of institutions not of us and compute the benefactions which they have received from those connected with our Church. You will find them mounting into the millions. Thus neighborhood, family, and other influences have moved those who might have been even more deeply moved in behalf of an adequate system of higher education presented by the Church with which they were connected.

Tolstoï ably controverts the popular notion that great leaders inevitably make great movements. God's great stream of tendency sweeps before it generals, famous as the great Napoleon, like straws which are broken and tossed aside, when they go against the Divine drift. Certainly, authorized, organized Church agencies, presenting Church objects, move the Church. But movements really great grow from the mind and heart of the *whole* Church in proportion as the seed is sown in the souls of poor and rich alike. When what is wanted is a system to reach the whole Church, Church colleges do but little toward this by jealous or competitive action; especially if each draws from another for its own upbuilding, or rests in the help of partial friends.

Our higher education, therefore, may well seek the General Convention as the fountain head. Why should our Colleges not be heard from in the congregations, councils, and conventions of the Church? The head of Christ Church College, Oxford, Dean of the Cathedral, ex-officio, is, to mention but one instance, summoned to convocation. There are those who hold that our Church college enterprises would be better recognized if the heads of recognized Church colleges were invited to the General Convention by a standing order, if not to vote, yet to report or to speak, when requested by resolution. An

American diocese lately instructed its Committee on Canons to report as to securing the heads of the Church colleges admission to the General Convention.

What is most needed is a measure that will secure attention. The General Convention, as the central authority of the Church, might authorize a commission, or some efficient body, not too general or diffuse, called Regents of the Church University, or by any suitable title, for the advancement of higher education by Church institutions. One earnest advocate, if heard through the length and breadth of our Church, could rouse the attention of our Church people. Once interested they would insist on giving. And, apart from offerings which might be designated for particular institutions, undesignated offerings though small, comparatively, would aid students in Church colleges. If selected by competitive examination, the work of the colleges represented would be tested and stimulated. Fellowships would enable deserving men to continue their education for the Church just when, at graduation, they are often defeated by the immediate need of bread-winning. Now that railroads and telegraphs practically annihilate distance, non-resident professors could visit those colleges entering the Church university union, adding to their advantages. In time much more might be accomplished. Once convinced by the Church that institutions of higher education survive changes of government, shocks of war, mutations of time, donors will realize to what a remarkable extent such institutions give to them and their benefactions somewhat of immortality. Thus wealth, bereaved of its objects of family affection, or honorably desiring to perpetuate its best purposes, would find within our own borders impressive plans, deep foundations worthy of the ideal Church university ; while by additions to those we now have, or otherwise, college after college within the Church could be completely appointed for its perfect work.

There is some instruction, if little comfort, in recalling the long procession of "might-have-beens." To instance only one. Had benefactors connected with our Church been fully for years past apprised of the needs, and impressed with plans of higher education in Church institutions, might not the ideal Church university and colleges be already somewhat respectably endowed? If not elsewhere, then let us say at the Capital of the nation. Long since our great patriot Churchman, George Washington, with statesmanlike prevision, selected it in his will as the proper seat of the American university. Free, he held, would it be from sectionalism ; free, too, would it be were it after our ideal and of our Church ; free from "entangling alliances" and subjection to Roman dominion. The donor of one of the largest educational benefactions in the United States, who, though long understood to be connected with our Church, has placed his vast educational gift outside of it, said in substance at Washington last winter, "Our educational people ought to have occupied this ground long ago;" seizing the great opportunity our Church would now influence that potent educational and civil centre.

But why should our Church sustain *Church* institutions of higher education? In an increasing tide tending away from Church institutions, Churchmen are attracted to and graduate from other institutions. Why not build *them* up instead of our own colleges?

Appreciating the merits of these institutions as well as of their Alumni, the Churchman nevertheless finds the source of many of their merits in the influence of the colleges of our Mother Church. Like the light shining far beyond its source, those Church colleges have in good degree blessed English-speaking people and others the world over. Other institutions, then, have simply what our own might give, and when better supported add to in the giving.

But why not move our Church colleges in their own interest, or that of Christian unity, and place them in the circle of some institution not ours, but already well established?

The fate is memorable of the well-meaning lamb, who, to impart warmth and life, entered the interior of the larger and more astute animal of the fable, and whose benevolent *individuality* was dissolved by absorption.

But why not save our money, exclaims the enthusiastic unionist, for when Church unity arrives will not all colleges and universities be ours?

The day when there shall be no "ours" nor "theirs," no "mine" nor "thine," as the communistic prophet sings, will, if a blessing from the Churchman's point of view, come as the best fruit of higher Churchly education. Strife or decline may follow that misunderstanding of Christian union or Church unity which regards it as the mutual admiration of those who do not differ, or the agreement to differ of those who do not love principle more than peace. Is not *true* unity the destined child of religion and *learning*? Our Church will hardly retain the lead in laboring, as our Lord prayed, "that all may be one," if she loses the lead in higher education. Thus far she has been largely aided by the colleges and universities of our Mother Church. Sometime there may be an honest international copyright; at any rate, why not prepare now, not only to educate our own leading scholars, but authors of such works as those which our Church generally values, maintaining our own work of higher education, depending for our development on ourselves under God? The instinct of unity evident in the United States is a national as well as a religious instinct, and will prevail in religion when it becomes more potent than race distinctions and religious contentions. Yet its character for good or ill will, our Churchman holds, be decided by Churchly educational efforts or the lack of them.

But if we liberally furnish Churchly influences to existing non-Church institutions, will not our Church's mission in higher education be fulfilled?

The late Bishop Harris—loved and lamented leader!—aided by devoted Churchmen, established at the University of Michigan, Hobart Guild and Hall and a lecture course. Able and honored Churchmen are delivering the Baldwin Lectures, published to edify and delight a still wider circle. But I know from personal intercourse with Bishop Harris that he would not exclude Church colleges, nor the Church university from aid and work and sphere; at Ann Arbor he did the next best thing on ground already preoccupied. Yet it has been seen that in proportion as such ventures of faith succeed, and competitive religious enterprises follow on the same ground, various denominations placing their religious halls near ours, will be welcomed for the protection of

their own youth and the attraction of others. Thus, as the best result practicable on preoccupied ground, Christians of whatever name may come to stand in eager contest for the patronage of undergraduates. There may be times and places for encouraging controversy, nevertheless an atmosphere of controversy is to be deprecated at that period of life when definite ideals and influences, free from irreverent jangling, are most needed for the formation of a noble and faithful character. The tolerated æsthetic influence of our service brought to bear upon some other universities is not so potent as is the atmosphere and general educational character of such institutions. Is there any more fatal mistake than to suppose that the nursery and school-room are the exclusive province of the calm distinctive influence of our Church in education?

The elevation, inspiration, and manly strength gained by many (some of them destined leaders) at the colleges and universities of our Mother Church, prove their beneficent power at that most critical period, when the mind, entering the high seas of investigation and speculation, needs clear, impressive, profound religious influence. Not only the school, but Church colleges and the Church university formed after studying the best models, are requisite for the high character of our Church and of our Churchmen, and of their mission for the best interests of our American civilization. For looking just across the water, whence we derived our Episcopate, the Churchman sees Church colleges creating a superior type of character. Not institutions of partisan propaganda, they are hospitable to all science, and open to all truth, yet faithful to Churchly reverence and worship. Great as are many of their graduates, what greater glory has Oxford or Cambridge than her pupils and Alumni at work for Christ in London slums, in East Indian centres, in African depths, and in many a lowly and dangerous island of the sea? The American Churchman may well look to it that his own Church shall remain true to those institutions of higher education through which the Church abroad is seen to follow Christ, to elevate her own character, and to deserve well of all mankind.

Already Church colleges are here, and they are here to stay, for their endowments, if not adequate, are fixed, and cannot generally be used for other than their present purposes. They cannot die, even did the results of their brief history and insufficient endowment speak against them. Results, however, which we may not further recall here, speak strongly in their favor. But even were their record not yet good, the rightful claims upon Churchmen of Church colleges would remain since the light, the mission of that branch of the Lord's candlestick from which our torch is lit, evidently consists in an unwavering devotion to Church institutions of higher learning. Beyond the brief experiments of our primitive century in the United States, beyond the colleges and universities of our Mother Church, our line extends to the Apostolic age, and to the very lips of Him who, in commissioning His Church, said, "Go, teach." In higher education our Church of old joined knowledge and Christianity in one: "What God hath joined, let no man put asunder." Dr. Richard S. Storrs lately (estimating the sources of our strength) eloquently applied to these institutions of our Mother Church the title, "magnificent universities." The Churchman transplanting their methods from the Old World to the New may yet so provide that

our Church shall stand not only for higher education, but for that education which is highest.

Time would fail us for the recital of the many Baptist, Methodist, Presbyterian, Congregationalist, or, if they can be justly so called, Nothingarian or Materialistic educational institutions, together with the great gifts they have received from those connected with our Church. On the principle that, "one good turn deserves another," may our fellow-citizens and our brethren of various denominations, in return for millions thus received, turn over a new leaf in the volume of catholicity, and adequately aid the Church colleges of their own and other neighborhoods.

Somewhat that might be done I have ventured, so far as Church colleges and the Church university are concerned, to outline here and elsewhere. To do more now were to trespass upon ground which, whether to abandon or to build upon, belongs to the constituted authorities of the Church, and more especially to their representatives in General Convention assembled. The great Christian bishop, Pope Clement Third, A.D. 1215, who sought under the name university to unite with Church influence scattered institutions of learning in Paris, first lifted the word university to its Christian and educational signification. In old Rome it had been used for something like business copartnerships; records show universities of "butchers and bakers," but the *educational* term university signifies a bond uniting separate and now often far distant undertakings for higher education. The State university conception of our own Alexander Hamilton, copied, it is said, for France by Napoleon the First, has under favorable auspices proved useful, and is suggestive.

Abroad, the word university is honorably applied, while helpfully uniting undertakings as far apart as England and Australia; where, too, there are neither resident students nor college buildings, nor other chief aims and facts than encouragement by degrees and otherwise of those whose pursuit is higher learning. As the college corporation and its officers often hesitate to commit themselves to that which is not evidently helpful to their college, I originated and suggested in print years ago the union of Church educational institutions, with regents or a committee appointed by the General Convention, which, raising funds, could give scholarship and other aid to institutions co-operating in the university union. Having no pet plan, I hope from these suggestions, or by such other plans as may be approved, that the subject may come to have not only a fair but a general hearing, result ing in just and wise organization. In the university system of our Mother Church many colleges are comparatively small, but from what I have seen of Hobart College, I do not find this to be a disadvantage. On the contrary, small colleges are attractive to many thoughtful Christian people. Said an able teacher lately while visiting Hobart College, "Had I known this earlier, I should have come here for my college course, instead of choosing a larger institution—the difference, I find, is that between a cultured home and a large boarding house." Bishop Potter, of New York, writes, "I believe in Church colleges and in small colleges."

Colleges, large and small alike, have their ups and downs. It is unphilosophical if not unfair to instance and to argue from either an exceptionally good or bad period. Yet small Church colleges have

been tried and approved for hundreds of years abroad ; and Church people, as the result, prefer, if not always the graduate of an English Church college, at least often the make of man which many of the small colleges included in the university corporation of Oxford or Cambridge have furnished to Church and State. If some doubt the advantages of the added university influences there, others, appreciating them, hold that here our Church colleges, however geographically distant, could in this age of rapid transit be helpfully bound together by inclusive university ties.

Influenced by the abiding affection engendered within a comparatively small institution, Daniel Webster won the cause essential to his Alma Mater and benefited many another beneficent foundation by his convincing argument before the Supreme Court. The blessing to an ever-growing population of scattered colleges, as radiant points of light, has seldom been better illustrated than when addressing the chief justice at the close with moving eloquence, blanched face, brimming eyes, trembling lips, and that deep voice faltering with suppressed emotion, he exclaimed, "Sir, you may destroy this little institution ; it is in your hands. I know it is one of the lesser lights on the literary horizon of our country. You may put it out. It is, as I have said, a small college, and yet there are those who love it." Not only have strong natures been moved to great words and deeds, inspired by the intimate contact of a small college, but there is much in possible injury, not only to the average man, or to the weak and poor (Christ's, and therefore the Churchman's special care), but also to sensitive, though specially gifted natures, marred by a crowd ; much is there in the influences of small colleges attractive to Churchmen were they brought within the range of the attraction. Do they wish to enlarge their attractions? There are Church colleges prepared gracefully to submit to the process, and such colleges will compare favorably with the best in our land. Were our whole Church roused to the educational duty to which its heredity calls it, well-endowed Church colleges soon clustering about a common centre might here reproduce those Church university characteristics by which our Church abroad has been recognized as the bulwark of civil and religious liberty.

Justly claiming catholicity, the very comprehensiveness of our Church instead of helping, often hinders united effort. Especially will this be seen so long as those only will help the Church college who find in it the exclusive presentation of their own views. When not only the Church in general but each individual in particular is catholic-minded, comprehensiveness will not cause division and weakness. The lead of those who devote years of sacrifice and effort to this movement will be more generally followed. Institutional Christianity will be found both to give strength and permanence to Church principles and undertakings, and to remove partisan suspicion with its disposition to help only those institutions of higher learning which are *not* of our Church. Parsons and persons *lacking* extended educational experience will see the propriety of imposing upon those Churchmen who have it direction and responsibility in educational affairs, as is successfully done by denominations whose institutions of higher learning are wisely trusted and generously supported.

Some years since cathedrals were derided as proved failures, and their attempted revival also as expensive and practically useless dramatic reproductions of a dead past; while Matthew Arnold was satirically named as the proper architect for the American cathedral. Yet information having been disseminated and efforts made, millions are now being expended on cathedral building or restoration. Preparatory schools, too, were once criticised, as though Dickens's "Dotheboys Hall" were a true picture of schools here as well as there. But now that Church schools have been properly supported, their praise is in all the churches. Preparatory school teachers are now met who dare to direct their pupils away from great institutions which they have found demoralizing; while one head-master declares that before withdrawing patronage, he simply waits to see whether boys he prepares will not give a certain famous university a moral uplift. Meantime there be anxious parents who see that as a lever exposed to undue strain is broken or warped hopelessly, so a boy used as a moral lever may be. The thoughtful begin to see that not by might, by numbers, but by the Spirit which speaks often with "still small voice," noble character is educated. Thus our institutions of higher learning may come to be conscientiously maintained by Churchmen.

In my first inaugural as a college president, I took the ground of Christian union and Church unity. Unpopular then, it has vogue now. So with the upbuilding of Church colleges and the Church university. Is it not as certain to come as our Church is to reach the best development? Nothing appeals more successfully to Americans of wealth, so many of whom connect themselves with our Church, than adequate plans for higher education. Many an American college now splendidly endowed and developing university connections was weak until generously supported. This is true also of English Church colleges; and extremest Protestants were found among their patrons. Old Thomas Becon's view, after the experiences of the sixteenth century, is seen in his quaint "Sick Man's Salve," where Philemon, advising the sick man as to his will, saith, "Seeing that God hath richly blessed you with the goods of this world, it were very expedient to remember the poor scholars of the universities of Cambridge and Oxford. For if they be not maintained all learning and virtue will decay, and a very barbary shall burst in among us, and at the last bring this our realm into destruction. And verily the love of many nowadays toward good letters is very cold; insomuch that we see daily many good wits compelled, for lack of exhibition, to forsake the university and to become serving-men, which kind of life is most abominable and unworthy a good nature."

Answer. "I have not in times past been altogether unmindful of the universities. What benefits the students have heretofore received at my hands, I will not here rehearse; God and they know it; and the knowledge thereof I would wish rather to be learned of other than to be heard of me. Surely I think him no good Christian, nor friend unto his country, which, if he be able, refuseth to help forward the studies of good wits. I pray you, neighbor Philemon, set in two hundred pounds of money, one hundred to be given to the University of Cambridge, the other unto Oxford."

Quite different from this, the recent statement of an American rector

in a wealthy neighborhood, that his Church improvements were from a bequest which at first had been drawn in favor of a neighboring Church college ; adding, that usually if the terms of a parishioner's will were known in time, it was easy to turn bequests back to the parish, leaving the Church college in the lurch. But why, since other citizens and religious bodies build up their own institutions of higher learning, why should not we Churchmen build up ours ?

Much but not all has been lost to us. Our primitive Church in the New World is but closing its first century. Many more millions to be devoted to higher education may be within the reach of its influence before the end. What shall be done about it ? Perhaps the answer should be given before billions following millions have drifted away from our influence, for the uses of which, nevertheless, through succeeding ages, our Church has responsibility in the sight of God and man. As our first primitive century in the United States restored to our Church the Episcopate on our own soil, so may the coming century witness the restoration to us of the Churchly system of institutions of higher learning. Then the Church university, with a local habitation as well as with our name ; and Church colleges, with adequate endowments as well as with Churchly plans, would, from the history of universities in our branch of the Church, be entitled to carve over its portal the inspired words, " Prove all things, hold fast that which is good," on its hall of material science, " Now I know in part," on its hall of mental philosophy, " Thou shalt love the Lord with all thy mind," for the foundations of its ethical culture and Christian economics, Christ's Golden Rule, for the rock on which its chapel stands, the inscription, " Jesus Christ, the chief Corner-Stone ;" and for the spire of its sacred precincts, the uplifted cross. Then, too, in harmony with the legend of that historic bell of our national Independence Hall, its consecrated bells may sound afar, proclaiming liberty to all the land, and to the inhabitants thereof ; the liberty wherewith Christ hath made us free. So before the end may Church college-chimes combining ring out the tyranny of one-sided knowledge and of loveless and false religion ; ring out the Materialism which denies the Divine Fatherhood, and the scepticism which dethrones Christianity,

" Ring out the narrowing lust of gold,
Ring out the thousand wars of old ;
Ring in the thousand years of peace,
Ring in the valiant man and free,
The larger heart, the kindlier hand ;
Ring out the darkness of the land,
Ring in the Christ that is to be."

President Potter's pamphlet is herewith presented for the Rectors, Vestrymen, Wardens, and others who may be interested, from

Hobart College, Geneva, N. Y.

(FOUNDED A. D. 1825.)

CALENDAR:

Easter Term, 1889, begins Thursday....Jan. 10	Fall Term begins Tuesday.....Sept. 17
Easter Recess ends Monday.....April 29	Entrance Examinations, Tuesday.. ...Sept. 17
Entrance Examinations.....June 25, 26	Christmas Vacation begins Thursday...Dec. 19
Commencement, Thursday .....June 27	Easter Term, 1890, begins Thursday ...Jan. 9

CLASSICAL COURSE—Candidates for the Freshmen Class are examined in English Grammar and Composition; Geography (Ancient and Modern); Arithmetic; Algebra (through Quadratic Equations); Plane Geometry, 6 books; Latin Grammar, including Prosody; Cæsar's Gallic War, 5 books, or Sallust; Virgil's Æneid, 6 books; Eclogues; Georgics, 2 books; Cicero, 7 Orations; Arnold's Prose Composition, 12 chapters, or Leighton's Latin Lessons; Roman History, Freeman's Outlines, chapters III., IV., or an equivalent; Greek Grammar, including Prosody; Anabasis, 4 books, or Goodwin's Greek Reader, 120 pages; Iliad, 3 books (omitting the catalogue of ships); Arnold's Prose Composition, 84 pages, or Leighton's Greek Lessons; Pennell's Ancient Greece. As an alternative to the Greek and Latin Examination indicated above, candidates will be permitted to substitute an examination:—1st. In translating at sight, easy passages from the authors required, with the aid of a vocabulary; 2d. In the translation into Greek and Latin of simple English sentences such as are found in the text-books on Composition. This alternative is particularly recommended to students who, without having read the precise amount required, are presumably well grounded in the grammar of the two languages.

INTERMEDIATE COURSE—The requirements for this three years' Latin-Scientific Course are, Mathematics, Geography and English, same as for Classical Course; Latin, same as for Classical Course, omitting one book of Cæsar, the Eclogues and Georgics of Virgil, and one Oration of Cicero; Ahn's (Henn's) German Grammar, Part I. In Latin, for alternative examination, see Classical Course.

COURSE IN LETTERS—The requirements for admission to this course (three years) are the same as to the Classical Course, except Latin and Greek. Additional—Ahn's (Henn's) German Grammar, Part I.; French Grammar, Part I.

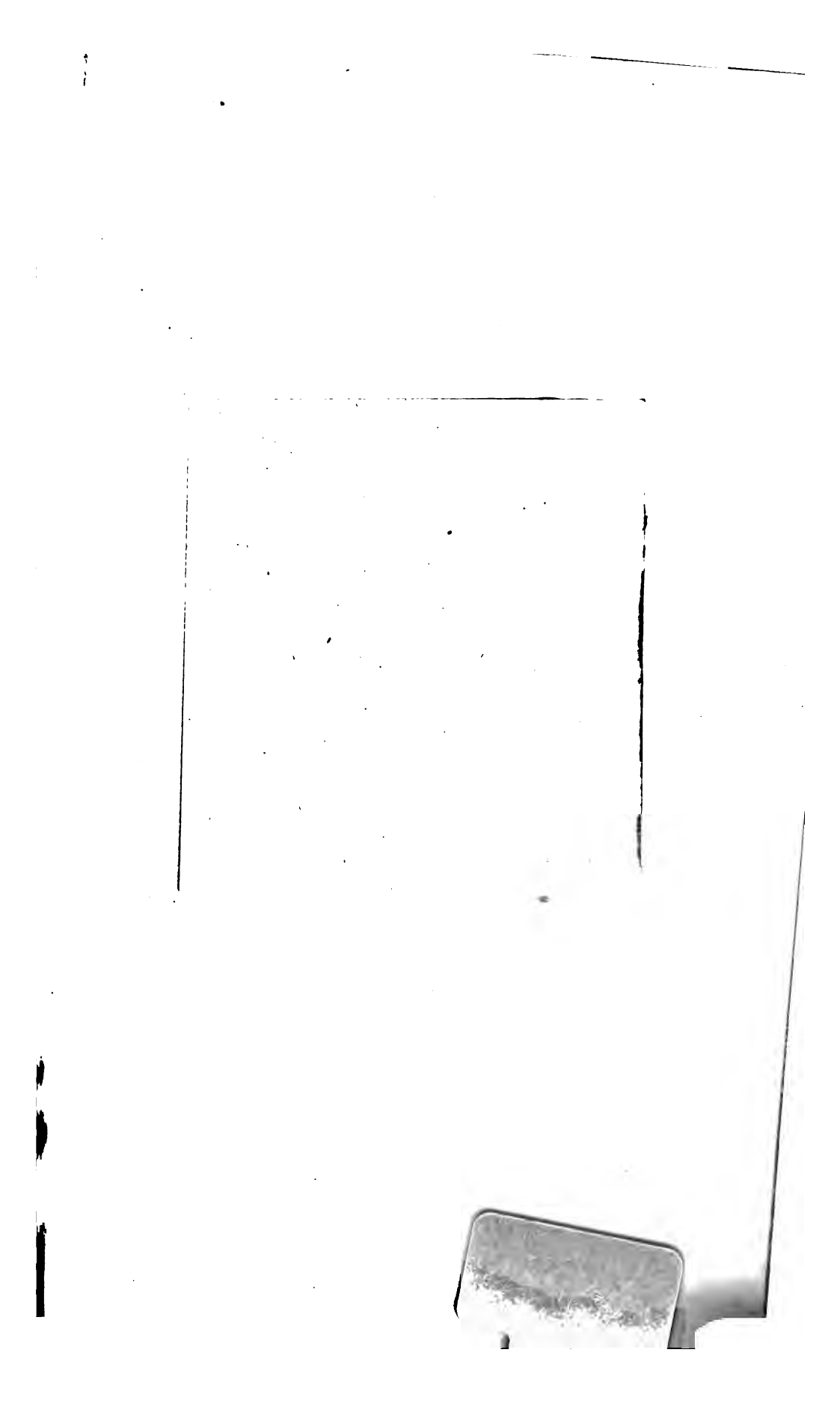
SPECIAL COURSE—Students who desire to pursue a special course are allowed to take such studies as may be assigned by the Faculty without the usual entrance examinations and without becoming candidates for a degree, but are in all respects amenable to the regulations of the College. They are entitled to a certificate of attainments.

ADMISSION—Candidates must present testimonials of good moral character to the President, and if from another College must also bring papers of honorable discharge. Students from schools approved by the Faculty are admitted to the College on probation *without examination*, provided they present, in person, to the Secretary of the Faculty, a certificate from the Principal of the school in which they pursued their preliminary studies, setting forth an equivalent amount of work done by them in each department of study. This certificate must be made out on a blank furnished by the College on application.

EXPENSES AND AID—Tuition, $25 per term; Room-rent (including light, heat and care of room), $1.50 per week; Board may be had at $3 per week; Tuition, room-rent, board and text books, $250 and upward per College Year. Aid is given to deserving students; no candidate need hesitate to apply for want of funds. Hobart College presents many advantages in its scholarships and prizes. The library contains 20,500 volumes. The gymnasium is well equipped.

NEEDS OF THE COLLEGE—Gifts and bequests for scholarships, lectureships, professorships, the museum, the library, and the general fund. Form of Bequest: I give and bequeath to Hobart College, Geneva, N. Y., ...dollars, to be added to its Endowment Fund. Or, for—etc.

Application for information as to valuable scholarships, catalogues, etc., to be addressed to PROF. VAIL, Registrar and Librarian, or PROF. DURFEE, Sec'y of the Faculty, or PRESIDENT POTTER, Hobart College, Geneva, N. Y.



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